

## Work Ethics in the Songket Palembang Business Case: Perspective of Islamic and Malay Education

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### ABSTRACT

The purpose of this study was to determine the work ethic of the Palembang *songket* business case from the perspective of Islamic and Malay education. This study uses a qualitative descriptive analysis method. The data collection used in this study included observation, interviews, documentation and literature studies related to the research objectives regarding the work ethic in the Palembang *songket* business case. There are two sources of data in this study: first, primary data is original data collected directly from respondents, entrepreneurs, collectors, and Palembang *songket* workers, as well as observations at the Palembang *songket* craft business centre. The second type of data used in this research is secondary data, which is collected from other sources such as academic journals, books, and magazines that address issues of conventional work ethics, Islamic texts, and Malay documents. Then analyzed descriptively qualitatively by categorizing, describing, synthesizing, organizing, selecting, and finally drawing conclusions to answer the research problem. Judging from the attitude of persistence, tenacity, discipline, conscientiousness, and patience, this study shows that 1) Perspective of Palembang hardworking *songket* craftsmen. The work ethic that is built is that work is a calling, actualization, art and worship, which views work as an order from Allah SWT, work seriously and sincerely in order to get good results in accordance with what is done, and a person's work ethic will be judged by Allah, in line with the "work ethic of Islamic education". 2) The Malay Islamic view of the work ethic of *songket* makers who are known to be diligent, disciplined, conscientious, and patient with a relatively meagre income, is proof that the Malay community does not have a bad or lazy work ethic.

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## 1. INTRODUCTION

Education is a noble activity in Islam and contains values of goodness and virtue for humans. Therefore, human activities can make human beings with moral values, both in their functions as *mu'abbid, khalifah fil ardh and 'immarah fil ardh* (Frimayanti, 2017). Islamic education is expected to be able to produce human beings who are always trying to perfect faith, piety, and noble character, and noble character includes morals, character, or character as the embodiment of education (Ainiyah, 2013). Good morals will be reflected in various aspects of life, including at work.

Islam explains a lot about hard work and other values related to entrepreneurial activities. Students realize that hard work, honesty, responsibility and concern for others (relationships) are needs that must be lived well (Abidin & Pranata, 2019). Islam views the achievement of a balanced work ethic. Islam emphasizes the principle of balance, harmony and harmony between the world and the hereafter, between the material and the spiritual, between the outer and the inner, and between work to meet the needs of the family and worship. This means that in addition to success in achieving the life of the world, the hereafter is also not neglected (Surur, 2018).

Work ethic is very influential on one's success. So is success in education. With a high work ethic, a person is expected to be competent, creative, independent and responsible, especially for himself. The Prophet Muhammad SAW advised his people to work with their abilities to make ends meet, seek knowledge/learn to improve self-quality, and teach skills to children (Najat, 2019). According to Bangun P. Lubis<sup>1</sup> and Adi Inggit Handoko, the work ethic of the people of Palembang is also shown by the spirit of "begoyor bae" (just do it or just go along), or in the Javanese view, this work ethic is described by "jokes from being alon-alon". The essence of life in the Malay system of thought is 'action' or 'deeds'. Living humans are defined as humans who act or do. Based on this understanding, human value will be determined by the deeds he does in his life (Lubis & Handoko, 2017).

Meanwhile, according to Ritawati and Septiana, enthusiasm and work ethic are not reflected in most Palembang Malay Muslims. The relationship between Malayness and Islam actually obscures the role and competitiveness of the community in the practice of social relations and in making a living. Religion is still considered a strong element of local culture in the form of customs and traditional behaviour, not as a foundation, direction and way of life. In fact, religion functions to encourage people to be involved in economic roles and behavior because religion can reduce anxiety and fear, which was not found in this study. Where the aftermath of this condition is giving birth to a generation that is uprooted from values, a generation that is fragile from the spiritual aspect, easily influenced, not easily cared for and loses its cultural footing (Ritawati & Septiana, 2019).

Islamic education is all efforts to maintain and develop human nature and human resources in it, towards the formation of a complete human being (*insankamil*) in accordance with Islamic norms. Meanwhile, Islamic education or Islamic religious education is an effort to educate Islamic religion or Islamic teachings and values, so that it becomes a soul. Motivation can even be said to be a guideline for one's life (Muntaqo & Huda, 2018). According to Sandy and Puspitawati's research, self-image in the Malay tribe influences the work ethic of the community, where it is a benchmark for the welfare of people who are considered to have a relaxed work ethic and want to be comfortable, without having a future life plan so that the results obtained are also sober. Society's views are like two sides of a coin, on the one hand, the people refuse to be called ethnic Malays who are lazy, but on the other hand, the community also emphasizes that the Malay ethnicity is lazy, while the impact of lazy Malay stereotypes has an impact on 3 things, namely social relations, ethnic conflict, ethnic identity (Sandy & Puspitawati, 2019).

Based on the background and previous research, the low wages received by *songket* craftsmen in Palembang will affect their work ethic and the view of Islamic education on the work ethic of *songket* craftsmen. Researchers are interested in examining the Palembang *songket* business case's work ethic from the Islamic and Malay education perspectives. This study will explain how the perspective of Islamic Education on work ethic in the Palembang Songket business case and how the perspective of Malay Islamic education on work ethic.

## 2. METHODS

This type of research is descriptive in nature, namely, the data is arranged in such a way that it can be analyzed carefully based on theories that are relevant to the discussion of this study, then conclusions and suggestions are drawn (Sugiyono, 2014). There are two sources of data in this study: first, primary data is original data collected directly from the respondents, Entrepreneurs, collectors, and Palembang *songket* workers, as well as observation of the Palembang *songket* craft business centre. Second, secondary data are other indirect data, such as from literature in journals, books, magazines and documents related to conventional, Islamic and Malay work ethic issues (Danang, 2013).

The data collection that will be used in this study includes observation, interviews, documentation and literature studies related to the research objectives regarding the work ethic in the Palembang *songket* business case (Sugiyono, 2014). This study uses qualitative analysis. Through data that has been collected from observation, interviews, documentation and literature study, it is then analyzed descriptively qualitatively, by organizing the data into categories, describing them into units, synthesizing them, arranging them into patterns, and choosing which ones are important. Then, draw conclusions that answer the research problem (Sugiyono, 2012).

## 3. FINDINGS AND DISCUSSION

### 3.1 *The Perspective of Islamic Education on the Work Ethics of the Palembang Songket Business Case*

Based on the results of an interview with one of the *songket* craftsmen, he explained that the amount of wages received by Palembang *songket* workers is relatively low, but the workers do not demand an increase in wages because they have principles Malays, who feel it is taboo to mention wages let alone ask for it to be raised. But employers should love workers like brothers or themselves and provide wages with the principle of human morality so that it is created harmony between workers and employers. The attitude of the Malays shows the authenticity of the nature of the Malay people, who are gentle, friendly, prioritizing manners, and respecting guests. They are brave, artisans, prioritizing harmony in carrying out their livelihoods.

The Palembang *songket* employees' work ethic is influenced by the fact that they are able to easily feel enough, giving rise to an attitude of appreciation while receiving a relatively little income, just enough to cover the demands of food. However, the issue of low pay has not dampened their work spirit. They have a strong work ethic, and they work hard and persistently. The Palembang *songket* weavers have a strong work ethic since they love their jobs, put in extra effort, and are justifiably proud of their *songket* weaving skills. One could use these facts to support the prejudice towards the Malay people.

Based on the interview results above, the education that can be taken from *songket* craftsmen is about perseverance, patience, tenacity and responsibility in doing the job. As the understanding of education is a form of conscious and planned effort that functions to develop the potential that exists in humans so that it can be used for the perfection of their lives in the future. If seen from an Islamic perspective, it is to shape humans to become whole humans (humans) and create an ideal form of society in the future (Yanuarti, 2016).

Islam views the goal of Islamic education as being more oriented towards the formation of religious feelings and spiritual readiness in achieving transcendental experiences. Thus, the main goal is not just the transfer of knowledge and skills (as educational content), but an effort to evoke human nature (arouse certain innate powers), so that students can become adherents or adherents of something good. and devout religion (Plenary Muslim). ). Then education in general, focuses more on providing certain knowledge and skills and is closely related to the growth and selection of the world of work needed in society. Because of that, human characteristics (Muntaqo& Huda, 2018).

The work ethic in the view of high Islamic education must be based on good morals, such as trustworthiness (honesty), responsibility, keeping promises, living frugally, and paying attention to the

three dimensions of time, namely the past, present and future. come with patience and trust in Allah (Sohari, 2013).

Islam's morals stand out because of its emphasis on values and the means to attain them. To win Allah's favour, a Muslim must fulfil the religious duty of working. While unbelievers engage in *mujahadah* for selfish reasons, such as to gain power or prestige. Self-confidence and optimism, independence of spirit, a belief that Allah SWT is always present, insight, the ability to compete, a positive outlook, high self-esteem, and a focus on the future are all necessary components of an Islamic work ethic that will help advance Islamic education. The Islamic work ethic, which views work as an order from Allah SWT, to work seriously and sincerely, in order to get good results in accordance with what is done, and a person's work ethic will be judged by Allah and His Messenger and other people (believers), is consistent with the work ethic built by Palembang *songket* craftsmen, who view work as a calling, actualization, art, and worship.

Several aspects of the work ethic have influenced and given birth to an optimal, diligent, tenacious and sincere work ethic. The characteristics of Palembang *songket* workers have a positive work ethic, namely hard work, discipline, thoroughness, perseverance, patience, integrity, rationality, and responsibility in completing *songket* weaving. Because of that they were able to finish a *songket* well and on time. The characteristics of the Palembang *songket* craftsmen's work ethic are in line with the work ethic in the perspective of Islamic Education.

### 3.2 Perspective of Malay Islamic Education on Work Ethics

Based on the results of interviews with *songket* craftsmen, he stated that:

*The salary we get from making songket is quite low, but we do the work in a timely and responsible manner, so that more songket can be produced or produced.*

One of the other *songket* craftsmen also explained that:

*In making Malay songket, tenacity and precision are needed so that the songket is good and neat, so that songket can be sold at quite high prices and is in great demand.*

Based on the results of the interview above, it can be concluded that the work ethic of the Malays is quite good in terms of their sense of responsibility, tenacity and thoroughness. Malay is an ethnic or nation that inhabits Southeast Asia. The existence of ethnic Malays in Southeast Asia is spread across several countries such as Indonesia, Malaysia, Singapore, Brunei Darussalam, Thailand, Vietnam and the Philippines. Although Malay is a collective identity, Malay society is not politically bound. Malay ties are only visible in history and national identity. The development of Malay identity runs independently in every country without being tied to one another. Malay identity in every country is ultimately determined by past and present history, where the formation process cannot be separated from the role of power (Alfarabi, Venus, Shafirah, & Salam, 2019).

The Malays are the majority ethnic group spread across the coastal areas and are an ethnic group that has long lived in the West Kalimantan region, originating from the subcontinent and islands centered in Southeast Asia, which includes Malaysia, Indonesia, Singapore, Thailand, Burma, Cambodia and others. other. -other (Coal, 2017). In the context of Palembang Malay culture, it is known that religious and customary values act as a reference for action, including actions related to achievements in the economic field. According to the results of interviews with several Palembang Malay elders, on the economic aspect, the life of the Palembang Malay community does not work and weak businesses are seen as something that causes 'humiliation', something that lowers self-esteem. Thus, on the one hand, customary values become a reference for action, on the other hand, lazy work and weak business are considered to violate customary values, meaning that religious and customary values can function to encourage people to work hard for achievements in the economic field, in this case including the development of local industries (Ritawati, 2018).

Basically, the term "ethos" which is an absorption word from the Greek language, is defined as character or behavior. These characters describe the state of a person's behaviour. So if you look at it

from a narrower perspective, the scope of this work ethic is related to attitudes, character, personality, morals and ethics in carrying out these activities. Work. The work ethic has cultural foundations and values, which of these cultural values form the work ethic of each individual. Therefore it is important for someone to have a good work ethic (Ilham et al., 2022).

Palembang Malay women have a highly productive work ethic in *songket* craft. This woman is called *betinoprigel*. This shows that the Malay people have a hard work ethic, otherwise people who are lazy will be criticized by society. The poverty of the Malays is not due to laziness, but the impact of oppression, deceit, persecution and betrayal by the colonialists. They take advantage of the personality of the Malay people, who are kind, sincere and gentle.

Palembang Malay women, as entrepreneurs of Palembang's legendary *kemplang* crackers have a work ethic that meets the characteristics of an Islamic work ethic, namely professionalism, diligence, using the best possible time, honesty, sincere, trustworthy, and creative. As legendary *kemplang* cracker entrepreneurs, they work not only for profit, but also to help meet the needs of others in accordance with the Sharia economy. Factors that influence the work ethic of Malay women as entrepreneurs of Palembang's legendary *kemplang* crackers are religion, education, individual intrinsic motivation, gender orientation, and socio-political, and geographical environment. (Niswah, 2022).

The Palembang *songket* craftsmen's dedication to their trade is exemplified by the fact that they persist despite the minimal pay to do so. As one old Malay saying puts it, "the hallmark of traditional people is to remember that they have to work," thus it's safe to say that the Malays as a whole are not a slacker bunch. The fact that the Malay people are willing to labour is a telling message. A smart man's thick heart is evident in his work. A lack of timidity is indicative of a dedicated believer. People with knowledge don't flaunt it when they're lazy. But Malays who are too slack to work are labelled as stupid. When people follow the advice of the saying, "There is no point in wearing thick clothes on a hot day," they attract the ire of the rest of society. I was drenched in sweat. Being a stupid, lazy, hardworking Malay gets you nowhere. If caterpillars have been using the wood, you should not utilise it. There's no point in living like a lazy, gluttonous beggar and pretending you're Malay. Having coloured buttons defeats the purpose of a knitted shirt. To be named Malay is no badge of honour if one is unwilling to put in effort.

#### 4. CONCLUSION

Analysis of the research data resulted in the following conclusions: 1) Perspective of the hardworking *songket* craftsmen of Palembang The work ethic that is built is that work is a calling, actualization, art and worship, which views work as an order from Allah SWT, to work seriously and sincerely, in order to get good results in accordance with what is done, and a person's work ethic will be judged by Allah, in line with the "work ethic of Islamic education". 2) The Malay Islamic perspectives on the work ethic of *songket* manufacturers, who are known for their diligence, discipline, thoroughness, and patience while earning comparatively modest earnings, are evidence that the Malay people do not have a bad work ethic or are lazy. The educational benefits of Palembang's *songket* artisans are the focus of this study. In the future, this insight can be used to teach moral lessons to students through fictional accounts or experiential education at the actual site.

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